361 towns, stands a church in a fortified enclosure, and the town
133 has been laid out beyond this. It is possible to infer that a similar process has worked itself out, but to a lesser degree, both in the Saxon villages of Transylvania and in such cases
361 as that of Curtea de Argeş. Here the church-and-castle
471 nucleus is as usual the focus of roads, the principal one of which runs along the terrace as already mentioned. Two others lead down towards the river, one on each side of the fortification, but not exactly to the bridge, the position of which is rather determined by gravel banks where the small seasonal brook referred to above joins the river. Some other roads or trackways branch off in a bunch just east of the nucleus and stretch up into hills of unconsolidated material, their woodland cover increasing with altitude and becoming practically continuous forest at about 600 m. altitude over sea. Where the woods are not continuous there is pasture up to which animals may be drawn every day in summer. One of these roads leads past a little old church of S. Mary and appears to be an old track leading obliquely up the hill and over into the next valley to the east. Along the beginning of this trackway are the homes of numerous craftsmen, especially potters, but we did not get evidence of a guild or zunft of potters. We are not here dealing with quite the same scheme of organisation as that of a trade in a street within a walled town. The main business part of the town has lain between the bridge end and the road on the terrace, 10-20 m. above the river, and the town has been physically constrained to spread along that road. The extension southwards has an interesting eighteenth century house overlooking a square set out quite recently. The extension northwards towards the monastery gives a ribbon of buildings mostly modern.

367 On the whole, one has the impression of a focus of peasant
443 life with fairs and markets and opportunities of sale of craft products, especially pots, to country folk. There is evidence of considerable quite modern growth, and also apparently of growth one to two centuries ago, a growth which it is tempting to associate with agricultural development gathered around the spread of maize and potato, but proof is lacking.

361 Curtea de Argeş owes a great deal of its importance to its
771 religious and princely associations, and both the Biserica Domneasca and the monastery church are important here. The latter, near a ford, may well have more ancient associa-

[in Curtea de Arges -- 25 Analyst]

361 tions, but we know of nothing there before 1510. To the
771 existence of the monastery, which is the seat of a bishop, is due the development of a seminary.

161 THE POPULATION in 1930 was 6,831. In 1931 there were 181
163 births, 24 infant deaths (under one year), 20 still-births, and 125 deaths from all causes. Marriages numbered 61 and divorces 4. The birth-rate is thus high, the infant death-rate considerable, but not so high as might be expected; still-births are numerous.

H. J. F.
E. E. E.

1[of Curtea de Arges -- Analyst]

415

BROWN CLAY.
WHITE & GREEN SLIP.

6

12: Kormos S-4, 5 (no date) 1944
ED1 Rumania ED1

garian Kingdom, as by the Habsburgs for their purposes; but it has a very distinctive vitality of its own.

The Patriarch of the Rumanian Orthodox Church is a person of great importance in the State and was one of the Council of Regency during the present king's minority. He, the Metropolitans, the Bishops of the Orthodox Church and those of the Rumanian Uniate Church were Senators for life: so were the heads of other Churches having over 200,000 members.[1]

The village priest, *Popa*, plays a leading part in the life of the Orthodox community. There is great veneration of certain saints—especially the Blessed Virgin and the Saint of the parish—and their ikons. Many of the strongest traditions of the country people are those connected with the seasons, and the Church has christianized many of the old pagan customs. The funeral rites, in particular, only part of which are conducted by the priest, are full of strange symbolism. There is a widespread belief in vampires and other evil spirits and the need of exorcizing them. But though religious practice hovers upon the borderline between faith and superstition, the standard of personal morality among the peasantry is on the whole a high one; the family counts for a great deal and the honour of women is closely guarded.

[1] According to the 1938 census, 13,200,000 belonged to the Orthodox Church (Rumanians, Russians, Ukrainians, Bulgars and other Slavs); 2,628,813 were Roman Catholics (Latin Rite, mostly Magyars and Germans, 1,200,000; Greek Rite 1,426,313); 1,195,000 belonged to Protestant Churches (including 400,000 German Lutherans); 1,500,000 were Jews and 260,000 Mohammedans. There were 140,000 'others'.